

Why Not Farmers' Clubs?

Slowly but surely farmers' institutes, rural delivery, the farmers' telephones, and interurban lines are breaking down the social barriers which have heretofore existed to some extent at least among farmers, enabling them to realize that their interests are one, their life one; that when one farmer prospers all other farmers prosper; that when disaster impends all farmers feel the force of it more or less. Heretofore isolation was the bane of the farmer's life, and particularly so in a comparatively new country like the Western States, where, coming from different sections, belonging to different churches, often speaking different languages, there had been no time for the bonds which should unite farmers to each other to be developed.

Why not go a little further now and complete the work by the organization of farmers' clubs, having no political ends in view but simply for the promotion of good fellowship, enabling them to understand and sympathize with each other; the improvement of farm methods, and the study of the principles underlying their business? All other lines of business have their associations of one kind or another for their mutual benefit. Why not the farmer? He needs them more than any other because he is more isolated by the distance between farms, by the lack heretofore of means of communication, and that conservatism and self-reliance which have always characterized the farming community and always will.

It is not necessary to draw up any constitution or by-laws, at least at first, for the organization of these societies. All that is necessary to do at the first is to have meetings of neighbors at stated times for the discussion of what seems to be most important at the time of the year. There must be something to bring them together. Farmers, especially in the summer time, have no idle moments to spare. It must be something which will be more profitable than working in the fields, and therefore it must be something that bears upon the work of the field and the farm. Call it a local institute, or club, or what you will, the essential thing is for the farmers in a neighborhood, say a school district, or part of a township, to get together at stated times and talk over matters which interest them in the line of their profession. If no special benefits are received, getting together at stated times and understanding each other will more than pay in the end for the time and trouble involved.

Why not interpret the word farmer as meaning the farmer's wife as well? In fact, we doubt very much the feasibility of such a plan unless the wives and daughters are admitted as well as the farmers and their sons. We have profound faith in the success of anything to which the American woman, and especially the farmer's wife, lays her hand. She needs organizations of this kind even more than the farmer does.

We have not the slightest doubt of the success of farmers' clubs provided they are entered into with the one object of self-improvement. The granger organizations that remain and have continued in existence for thirty years furnish the very best evidence of the value of these farmers' associations, by whatever name they may be called. Wherever in all this broad land today there is a living grange, there is a better style of farming, a better social life, and life in these communities is more worth living than when every farmer lives solely by himself and to a great extent for himself.—Wallaces' Farmer.

The Kind of Power Used Doesn't Affect the Quality of Meal.

Editors Progressive Farmer:

In The Farmer of May 17th, I find your New York correspondent advertises for some of the old time water-ground corn meal. I own and operate a pair of rock that have been in use ever since the war, and how much longer I am unable to tell. These rock are 4½ feet across and runner is twelve or more inches thick at eye, and are made of very fine French burr rock, and this mill has the reputation of making the very best corn meal.

But what I want to show to the readers of The Farmer is that it is not the kind of power used necessary to make good meal; it is the rapidity—the mill and the miller. Steam mills have such a bad reputation from the fact that the majority of them scattered through the country are running very small light rock, and run them so fast they kill the sweetness or life of the grain. I know this from personal experience, for the last eight or ten years this mill has been run by steam power with no difference whatever with the meal, but she only makes (from best I can tell) from 75 to 100 revolutions per minute.

GEO. H. ELLIOTT.

Beaufort Co., N. C.

The fact that is noted that certain North Carolina papers which proclaim themselves loudly on their editorial pages as temperance organs are carrying in their advertising columns large display advertisements of mail order whiskey houses. The answer to the question as to how they get the consent of their consciences to do this is easy. It is popular now to advocate the temperance cause and at the same time it is profitable to advertise mail order whiskey houses at a high rate.—Waxhaw Enterprise.

OAKWOOD FARM.

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R. L. SHUFORD,
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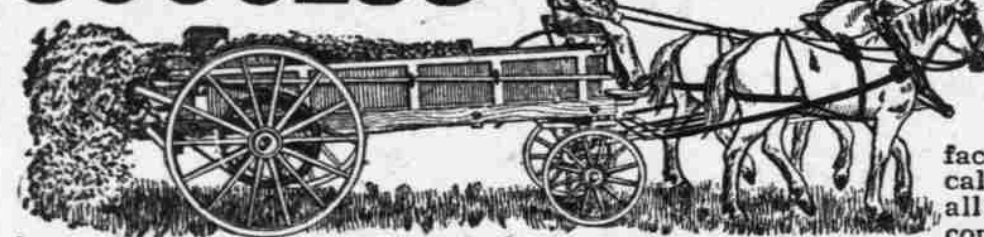
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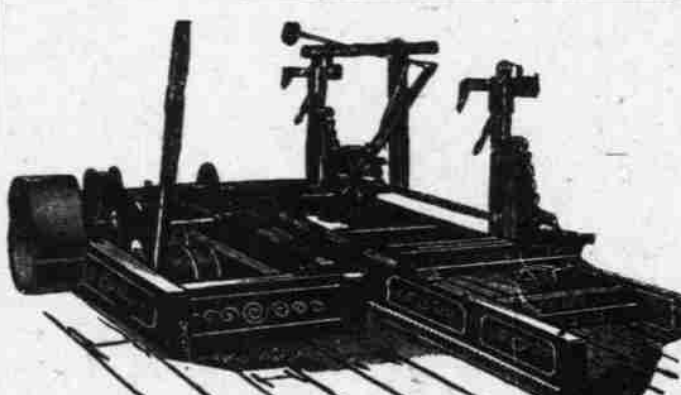


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